

# The Boston Recorder.

MARTIN MOORE, EDITOR & PROPRIETOR.

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## Boston Recorder.

### THE PURITANS AND THE QUAKERS—No. 2.

There are two or three plain and obvious truths, either of which, I apprehend, will fully vindicate our fathers from the charge of persecution. They are the following: The owners of any farm or tract of land may admit others to be joint tenants with them, or exclude them, at their pleasure, without the violation of any Christian principle.

As remarked in a former communication, the Massachusetts colonists had purchased their tract of land both of the crown of England, and of the Indians. The soil then was all their own. They had clearly a right to exclude others from it; especially as there was land enough on either side of them to which immigrants might repair. If they admitted any, they had a right to make their selection. They preferred such as in general agreed with them in their views of civil and religious freedom. They passed laws to prevent the coming in of those who had the reputation of being disorganizers. Of this class were the Quakers. They were given to understand on their first coming that their presence was an intrusion, and a violation of a law of the colony. As they refused to quit, they incurred the penalty of tithing, and were punished.

Another obvious truth is, that no community is obliged to carry religious toleration to such an extent as to receive those, whose aim is not by truth and reason, but by constraint and violence, to overthrow and destroy them.

Such were the Quakers. If they did not view in so many words their design to break down the Congregational worship and set up their own, their first acts were those of disorder and violence in the churches of the Puritans. "John Smith of Salem for making disturbance at the ordination of Mr. Higginson, crying out, 'What you are going about to set up, our God is putting down; the people are to be put down by order of the court.' Philip Norton was also tried and imprisoned. Some at Salem, Hampton, Newbury and other places, for disorderly behavior, putting people in terror, coming into the congregations and calling to the minister in the time of public worship, desiring their preaching, &c., to be a demonstration to the Lord, and other breaches of the peace, were ordered to be whipped by the authority of county courts, or particular magistrates. At Boston George Wilson, and at Cambridge, Elizabeth Horton, were crying through the streets, that the Lord was coming with fire and sword to pluck them out. Thomas Newcomb went into the meeting-house at Boston with a couple of glass bottles, and broke them before the congregation, and threatened 'That will the Lord break you in pieces.' Hutch. Hist., Vol. 1, p. 187.

With all our boasted superiority to our fathers, in religious toleration, it is certain that if the Quakers were to do the same things now they would be made to suffer the penalty of the law. The persecutors have done the same things, and have been dragged out of our churches, and fined and imprisoned. But none among us, except common-lawyers, have raised the cry of persecution. Our children perhaps, a century hence may be so enlightened in the principles of religious freedom, as to insert in their histories, school books, newspapers, &c., "Our fathers were a pretty clever sort of men; but they knew nothing of religious toleration. They persecuted the poor ineffective persecutors, the only real friends of liberty; dragging them out of their churches; flogging and imprisoning them; our forefathers whipped the Quakers; and our fathers dragged out the persecutors. But there is some apology for them both, since religious freedom was not then born even in the thoughts of our fathers or divines."

Another obvious principle of truth and liberty is, that the friends of freedom are in duty bound, peacefully if they can, forcibly if they must, to remove out of the way all who betray this freedom.

The Quakers in the days of our fathers were hostile to the rights of conscience, to the peace and order of society, and to civil governments of every kind. They opposed and reviled the magistrates. To questions proposed by the court of assistants to the first company that arrived "they gave rude and contemptuous answers, which is the reason assigned for committing them to prison. As the governor was going from the public worship on the Lord's day to his own house, several gentlemen accompanying him, Mary Prince called to him from a window of the prison, railing at and reviling him, saying, 'O woe thee, thou art an oppressor!' and denouncing the judgments of God upon him. Not content with this she wrote a letter to the governor and magistrates, filled with opprobrious stuff. The governor sent for her twice from the prison to be heard, and took much pains to persuade her to desist from such extravagances. Two of the ministers were present, and with much moderation and tenderness endeavored to convince her of her error; to which she returned the grossest railings, reproaching them as hirelings, deceivers of the people, but a priest, the seed of the serpent, of the breed of Ishmael, and the like. The court passed sentence of banishment against them all." Hutch. vol. 1, p. 181. The above might be considered as the ravings of a foolish woman. But it was in fact the ravings of the whole sect. It made a part, and a chief part, of their religion, as appears from justifications of it and of other persecutions in their published opinions. "Deborah Wilson," says Hutchinson, "was through the streets of Salem asked as she came into the world, for which she was well whipped. One of the sect, apologizing for this behavior, said, 'If the Lord did stir up any of his daughters

to be a sign of the rebukes of others, he believed, it to be a great cross to a modest woman's spirit; but the Lord must be obeyed. Another quoted the command in Isaiah, chapter 50. One Fanbood carried his enthusiasm still higher; and was sacrificing his son in imitation of Abraham, but the neighbors hearing the loud cry, broke open the house and happily prevented it." Hutch. 187.

The severity of their punishment has been sometimes adduced as a proof that they were persecuted. But the extent of this severity was banishment, with the warning that if they returned it would be at the peril of their lives. Some returned and bid defiance to the civil power. Four of them were executed. They were clearly self-murderers; as much so as if they had cut their own throats. It is further said that some of them were punished solely for being Quakers, not having committed any breach of the peace; and punishment for mere opinions, quietly and peaceably held, is persecution. But the very profession of Quakerism was a declaration of war against the civil power; the avowal of a determination to commit all manner of disorders to which they might feel inclined. They were a sect, whose principles and practices were dangerous to the peace and safety of the State. Hence they were not allowed to be here by a law of the State; and were punished for infractions of this law. They had no right to live upon the soil of others, without their consent, any more than they had to live in their houses. The Jews have been found as an order, dangerous to the peace and safety of the States where they have lived; and by most of the States have been banished. Some of them do not doubt have been banished for mere opinions; not having had opportunity to do what their companions had done; but which they were willing and ready to do as soon as an opportunity occurred. Who now has raised the cry of persecution against the European powers for a peaceable persecuted sect; suffering in part at least solely from their religious tenets?

If they should go back and suffer the penalty of the law against them even to their being hung, who would be to blame but themselves? Our fathers had this very case of the Jews in view, and cited the English law against the Jews as a justification of the course they pursued in banishing the Quakers. The two cases were parallel so far as mischief to the State was concerned. The only difference was the Jews worked in the dark; the Quakers in the open day. If our fathers had not restrained and corrected them, the whole colony would have been thrown into disorder and confusion by them.

They themselves were evidently benefited as a sect by the salutary correction. "For," says Hutchinson, "after these first executions, submitting to the law, except such as relate to the militia, and the support of the ministry; and in their scriptures as to those they have from time to time indulged." We may then that a sacred regard for the Commonwealth, for the rights of conscience and for freedom in general, imperiously demanded of the Puritans the very correction which they administered to the Quakers.

R. C.

### LETTERS FROM THE OLD COLONY—No. 3.

To the Editors of the Boston Recorder.

MARSHFIELD, March, 1849.

MY DEAR SIR:—In the last two letters, which I took the liberty to address to you, there was given a brief and very imperfect sketch of the first church in Marshfield. But defective and meagre as it was, it was all which the materials I have been able to collect, would afford me the means of presenting. And as I now look back upon it, it reminds me of one of those skeletons of rare and extraordinary animals which are sometimes to be seen in the cabinets of the learned. Only a part of the bones have been found; and yet some few have been so put together as to afford some very incorrect ideas of the form, and dimensions, and habits of the animal to which they once belonged. The head may perhaps be entire; but some of the ribs are decayed and a part of the vertebrae are wanting, one leg is lost and another is broken, and almost every other limb is in some way defective.

The facts, however, which it has required so little patience to collect from the ancient records, scattered over a period of almost two centuries, are neither few nor uninteresting. To the antiquaries, still more to the patriot, and most of all to the Christian, they cannot fail to afford both pleasure and instruction. For they readily carry us back to the holy men of other times, afford us a peep at the Pilgrims, make us better acquainted with the religious character of our ancestors, and lay open to our inspection the very foundations on which the noble fabric of New England society has been erected.

And more than all this, they let us know that, notwithstanding Marshfield is now a retired and obscure town, and the church is at the present day feeble, and neglected, and scarcely known in the rich and more popular places in the Commonwealth, yet here were once found some of the noblest spirits in the land, and here once lived, and prayed, and "sat together in heavenly places," not a few of those wise and good men, whose "souls were pregnant with celestial fire," and in whose bosoms the future destinies of the nation then lay dormant.

But before closing this sketch of the church, it may be well perhaps, to dwell for a few minutes upon two or three circumstances connected with it, which, though incidentally alluded to in the remarks already made, have not received so much attention as their importance seems to demand.

One of these circumstances, which is not

worthy of more particular notice, is that the first church in Marshfield is the oldest Trinitarian church in the Old Colony, and probably the oldest in New England. From the question already made from Dr. Titcher's history of the town of Plymouth, it is a well known and generally acknowledged fact that, in this section of the country the first church organized was in Plymouth, the second was in Duxbury, and the third was at Green's Harbor in this town. But the two former have long since "departed from the faith once delivered to the saints," and contemptuously trampled under foot the religious opinions of those pious and venerable forefathers who have sought an asylum from the oppression of the old world, where they might find "every man under his own vine and fig-tree," and without fear worship that Savior in whom centered all their affections and all their hopes. Having in their own opinion "found out a more excellent way," they seem to take pride in their superior attainments, and boast of the progress made in religious knowledge and Christian feeling since the days of their Puritan ancestors. Not seeming to have "so much as heard whether there be any Holy Ghost," and hardly knowing what rank to assign the Lord Jesus Christ among created beings, or in what language to speak of the statement made by his sufferings and death, they spurn the Trinity as a doctrine of heathen origin, worthy the dark ages of the church only. Of course, if the church in this town, which was organized as early as the year 1632, was the third formed after the settlement at Plymouth, and the two former have departed from their original belief and character, and rejected all the doctrines usually associated with the divinity of the Savior, then the first church in Marshfield is surely the oldest Trinitarian church in the Old Colony. I am well aware that Mr. Fairley in his controversial address, delivered at Barnstable a few years ago, claimed for the church at the Great Marshes in that town priority to all other Congregational churches in America. But the facts in the case will not sustain such claims. For it seems that, as early as 1616, a church, with our principles of ecclesiastical government, was formed in England. In the year 1634 that church together with its pastor came to this country, and settled in Scituate. But for some reason, about five years afterwards, a part of the church under the charge of its minister, Rev. Mr. Lathrop, removed to Barnstable, and still there remains their permanent residence. Still those who remained at Scituate, regarded themselves as the original church, and their brethren who had gone out from them as a colony merely. For they soon after, without any new organization, settled Rev. Mr. Chaney, afterwards President of Cambridge College, and have, from that time to the present, maintained the ordinances, and enjoyed the privileges, of a regularly formed church. The church at Barnstable, therefore, did not exist, as such, till 1639. And it is of no consequence, so far as it regards the case before us, when the church at Scituate was organized. For it is now a Unitarian church, and, of course, its relative age has nothing to do with that of the church in this place. And what in this respect we have found true of the churches in the Old Colony, is also true, it is presumed, of those in other parts of the country. Although the means for ascertaining their ages and changes are not so readily at command, yet enough is known to hazard the assertion that, of those formed earlier than 1632, not one probably adheres to the religious belief of the wise and good men by whom it was established. For it is well known that the older churches in Boston and the vicinity have, in this respect, undergone great changes within the last fifty or sixty years, and that none in the interior of the State were formed previous to the time just named. A church in Salem was organized in 1629, and has been claimed by Rev. Mr. Upton in an address delivered two hundred years afterwards, as "The first American Congregational Church." But that is now Unitarian. The churches in Roxbury, and Charlestown, and Watertown were gathered in 1630. But they are all at the present time also Unitarian. The first church in Boston, worshipping in Chancery place, was formed in 1632. But that is now under the pastoral charge of Rev. Dr. Frothingham, whose religious opinions are too well known to the public to require anything more to be said about the belief of the people to whom he ministers. And so it will probably be found in other places. Those few churches formed before the one in Marshfield, are no longer Trinitarian. A sad change has come over them. And the claim of priority among such as are still evangelical must be awarded to a feeble and obscure band of Christian brethren scarcely known or heard of beyond their own domestic shores. But, as with individuals so with communities, gray hairs are not always a mark of wisdom. Idiots sometimes live to be aged; and

yet as ministers of the gospel sometimes have D. D. conferred upon them for no other reason but because they have outlived all their contemporaries; so may a church be deemed worthy of more than ordinary attention from the Christian public, merely because of its advanced age. It is not to be supposed that two hundred years have passed away without any changes in the religious character of this community. For there have been here, as in other places, an ebb and flow in human feelings. Day and night have succeeded each other. Seasons of moral light and darkness have followed in rapid succession. And as one generation has passed

away and another come upon the stage of action, innovations have, no doubt, been occasionally made in the religious opinions, as well as the forms of Christian worship, adopted by our fathers. And it would not be strange, if it should be found that the truth had at times been perverted. At any rate, there have been slavery, and the half-way covenant, and admission to church-fellowship without an examination and even without evidence of personal piety, and a leaning, to say the least, towards some of the theological errors which have from time to time made their appearance, and these the gold may have become dim, and the glory may have for a season departed. But notwithstanding all this, the foundations of the church have not been disturbed, nor have the corner-stones of the Christian fabric ever been removed. To the divinity of the Savior it has adhered. On Christ and his crucifixion it has ever depended for salvation. And, the doctrine of justification by faith has at all times been the anchor of its hope and the source of its comfort. For Unitarianism, till within a few years, has been unknown, as the name of a religious denomination, in this country. The first minister who publicly avowed his belief in it was the late Dr. Freeman of Boston. And the first church which so far recognized it, as to adopt its forms of worship to it, was the one connected with the King's Chapel in Tremont street. But Dr. Freeman was indelibly impressed into the office of pastor of that church as late as the year 1787. Of course neither the church in this town nor any of its ministers can be suspected of having embraced the doctrine previous to that time. But Dr. Shaw was ordained in 1798, twenty-one years before. All his predecessors, therefore, must have been Trinitarians, and that he himself was strictly so, is removed beyond controversy by the language of the covenant, which he wrote not long after his settlement; and that the church in that respect agreed with him is equally certain, from the fact of their having adopted by a vote at a regular meeting, and always afterwards used it in the admission of members. For no language could have been more explicit on this subject, than the following, in which it commenced: "You do now in the presence of Almighty God, before angels and the church of our Lord and Savior Jesus Christ, solemnly, and as far as you know your own heart, sincerely, avow the Lord Jehovah, our God in three persons—Father, Son, and Holy Ghost—to be your God and portion forever." And the venerable man, who was chosen the successor of Dr. Shaw by a unanimous vote of the church, was on this subject a worthy son of the Puritans. And since his day no other doctrine has been uttered by the settled pastor either in that pulpit or at that communion table.

May the mantles of those holy men, who have for more than two hundred years gone up to heaven one after another from this sacred office and from this ancient church, rest upon their descendants—both ministers and people—will every heart beat as an echo to the language of the astonished, the believing, the benighted Thomas, when, as he thrust his hand into the Savior's side, he cried out, "My Lord and my God!"

Yours truly,

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### THE DANCING DISCIPLE.

Shall the Discipline of Christ? Shall he be found with the gay and worldly in the ball-room? Not unless he can carry his religion to the religious belief of the wise and good men by whom it was established. For it is well known that the older churches in Boston and the vicinity have, in this respect, undergone great changes within the last fifty or sixty years, and that none in the interior of the State were formed previous to the time just named. A church in Salem was organized in 1629, and has been claimed by Rev. Mr. Upton in an address delivered two hundred years afterwards, as "The first American Congregational Church." But that is now Unitarian. The churches in Roxbury, and Charlestown, and Watertown were gathered in 1630. But they are all at the present time also Unitarian. The first church in Boston, worshipping in Chancery place, was formed in 1632. But that is now under the pastoral charge of Rev. Dr. Frothingham, whose religious opinions are too well known to the public to require anything more to be said about the belief of the people to whom he ministers. And so it will probably be found in other places. Those few churches formed before the one in Marshfield, are no longer Trinitarian. A sad change has come over them. And the claim of priority among such as are still evangelical must be awarded to a feeble and obscure band of Christian brethren scarcely known or heard of beyond their own domestic shores. But, as with individuals so with communities, gray hairs are not always a mark of wisdom. Idiots sometimes live to be aged; and

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For the Boston Recorder.

### THE DANCING DISCIPLE.

Shall the Discipline of Christ? Shall he be found with the gay and worldly in the ball-room? Not unless he can carry his religion to the religious belief of the wise and good men by whom it was established. For it is well known that the older churches in Boston and the vicinity have, in this respect, undergone great changes within the last fifty or sixty years, and that none in the interior of the State were formed previous to the time just named. A church in Salem was organized in 1629, and has been claimed by Rev. Mr. Upton in an address delivered two hundred years afterwards, as "The first American Congregational Church." But that is now Unitarian. The churches in Roxbury, and Charlestown, and Watertown were gathered in 1630. But they are all at the present time also Unitarian. The first church in Boston, worshipping in Chancery place, was formed in 1632. But that is now under the pastoral charge of Rev. Dr. Frothingham, whose religious opinions are too well known to the public to require anything more to be said about the belief of the people to whom he ministers. And so it will probably be found in other places. Those few churches formed before the one in Marshfield, are no longer Trinitarian. A sad change has come over them. And the claim of priority among such as are still evangelical must be awarded to a feeble and obscure band of Christian brethren scarcely known or heard of beyond their own domestic shores. But, as with individuals so with communities, gray hairs are not always a mark of wisdom. Idiots sometimes live to be aged; and

yet as ministers of the gospel sometimes have D. D. conferred upon them for no other reason but because they have outlived all their contemporaries; so may a church be deemed worthy of more than ordinary attention from the Christian public, merely because of its advanced age. It is not to be supposed that two hundred years have passed away without any changes in the religious character of this community. For there have been here, as in other places, an ebb and flow in human feelings. Day and night have succeeded each other. Seasons of moral light and darkness have followed in rapid succession. And as one generation has passed

away and another come upon the stage of action, innovations have, no doubt, been occasionally made in the religious opinions, as well as the forms of Christian worship, adopted by our fathers. And it would not be strange, if it should be found that the truth had at times been perverted. At any rate, there have been slavery, and the half-way covenant, and admission to church-fellowship without an examination and even without evidence of personal piety, and a leaning, to say the least, towards some of the theological errors which have from time to time made their appearance, and these the gold may have become dim, and the glory may have for a season departed. But notwithstanding all this, the foundations of the church have not been disturbed, nor have the corner-stones of the Christian fabric ever been removed. To the divinity of the Savior it has adhered. On Christ and his crucifixion it has ever depended for salvation. And, the doctrine of justification by faith has at all times been the anchor of its hope and the source of its comfort. For Unitarianism, till within a few years, has been unknown, as the name of a religious denomination, in this country. The first minister who publicly avowed his belief in it was the late Dr. Freeman of Boston. And the first church which so far recognized it, as to adopt its forms of worship to it, was the one connected with the King's Chapel in Tremont street. But Dr. Freeman was indelibly impressed into the office of pastor of that church as late as the year 1787. Of course neither the church in this town nor any of its ministers can be suspected of having embraced the doctrine previous to that time. But Dr. Shaw was ordained in 1798, twenty-one years before. All his predecessors, therefore, must have been Trinitarians, and that he himself was strictly so, is removed beyond controversy by the language of the covenant, which he wrote not long after his settlement; and that the church in that respect agreed with him is equally certain, from the fact of their having adopted by a vote at a regular meeting, and always afterwards used it in the admission of members. For no language could have been more explicit on this subject, than the following, in which it commenced: "You do now in the presence of Almighty God, before angels and the church of our Lord and Savior Jesus Christ, solemnly, and as far as you know your own heart, sincerely, avow the Lord Jehovah, our God in three persons—Father, Son, and Holy Ghost—to be your God and portion forever." And the venerable man, who was chosen the successor of Dr. Shaw by a unanimous vote of the church, was on this subject a worthy son of the Puritans. And since his day no other doctrine has been uttered by the settled pastor either in that pulpit or at that communion table.

May the mantles of those holy men, who have for more than two hundred years gone up to heaven one after another from this sacred office and from this ancient church, rest upon their descendants—both ministers and people—will every heart beat as an echo to the language of the astonished, the believing, the benighted Thomas, when, as he thrust his hand into the Savior's side, he cried out, "My Lord and my God!"

Yours truly,

For the Boston Recorder.

number, who have the least to do with the prayer-meeting, and are the least interested in the progress of the Redeemer's kingdom. They are the most worldly of the church. If any are suspected of being hypocritical, if any are marked out as probably indulging false hopes, if any are regarded as bringing a reproach upon religion in the common walks of life, we do not hesitate to affirm that they are generally the dancing members. This shows that the less religion a person possesses, the better fitted is he to participate in the pleasures of the dancing party. Hence, it may be expected, that hypocrites and the self-deceived, in the church, members having no religion, will keep pace with the spirit of the world in dancing, and other amusements.

Again, suppose a revival of religion is in progress in a community. Members of the church are deeply interested in it, and zealously laboring for the salvation of men. Sinners are awakened, and anxiously inquiring what they "must do to be saved." The prayer-meeting is crowded with those who have the spirit of supplication, as well as those who desire to be remembered at the throne of grace. Now, in this interesting state of religion, suppose State endeavors to introduce something to divert the mind and grieve the Spirit. Could he fit upon anything better calculated to accomplish his purpose than an ordinary ball? The question carries its own answer. But if a ball is the antagonist of religion in time of a revival, then it always must be. The relation of the two to each other cannot change until religion changes.

But more. Suppose Christ is on earth. In all his love and sincerity he is preaching to all men most "repent." Some hear and believe; some scoff and reject; but the multitude, as usual, live for pleasure; arrangements are made for a grand popular ball. The low and vulgar are not permitted to participate in its scenes; none but the reputable and moral join in the festivity. In short, it is the most unobjectionable ball in which the worldly ever engaged. Imagine now, that an invitation is extended to Jesus Christ! My hand trembles when I write it. No doubt the reader is shocked as he reads, as an invitation is extended to Jesus Christ! But if the Christian may be invited, then why shall not his Master be invited? Will Christ attend? Oh ye dancing disciples, put the question to your hearts! Your conscience and reason, yes, your whole being rejects the thought, that Christ would be seen there. And shall the disciple go where his Master would not? Why would not Christ attend a ball? Plainly because it is opposed to the spirit of his religion. And shall not the disciple refuse to go, because it is inconsistent with the same religion which he professes?

One thing more. The Christian must do nothing upon which he cannot ask the blessing of God. Everything of which God approves may be made a subject of prayer. We can carry every such subject to the throne of grace with no scruples of conscience. But can the dancing disciple ask the blessing of God upon himself in the ball-room? "I trust not." Let him try it, if he dare. Let him enter his chamber, with all arrayed for the dance, and kneeling at the throne of grace, pray thus:—"Oh Lord, I thank Thee for the various sources of pleasure which Thou hast opened for sinful man. I thank Thee for the merry dance. For out Thy Holy Spirit upon me as I enter the ball-room. Prepare me for all the scenes of the coming night in which I may participate. Help me to honor the profession I have made, and amid the gaiety and splendor of the lighted hall, keep Christ uppermost in my heart. Oh! may I there feel the worth of immortal souls, as I mingle with them, knowing that God is not in all their thoughts. He with me, and bless me amid the mirth and dance, and Thy name shall have the praise and glory forever, Amen." Disciple of Christ! would you dare to ask the presence and blessing of God as you go to the ball-room? And if your heart should sincerely incline to the throne of grace before you decide to be present at the ball, could you have a selfish for the dance? Can there be a union between a prayerful and worldly dancing spirit?

PRINCETON.

### LETTERS FROM SOUTH AMERICA.

—CHILE, November, 1848.

I have just returned from an excursion in the northern province of Coquimbo. The state of education there is in some parts respectable, but nothing more. The chief town, Serena, contains a population of eight thousand, and has eight places of worship. About one hundred and fifty foreigners reside there and in the vicinity. In a visit to a neighboring town, we were shown a church, in which an image of the virgin is preserved, reputed to possess very surprising powers. Even bodily ailments were told, have been cured by application and offerings at her shrine. At Christmas the people gather there from all parts, to the number of eight or ten thousand, and form process



**Chicago.**—The Herald of the Prairie, reports the genuine influence of Spirit upon the St Paulistines Community, by which many of the members, who had been abandoned, and were near death, were saved.

**Waco, Texas.**—The Free Will says:—"The religious interest is increasing. Promising every evening at the Congregational church, and frequent at the other churches. There have been revivals among the Germans, not only in this city, but in some of the neighboring towns."

Waco, Tex., July 10.—The Free Press says:—"The religious interest increases. Preaching every evening at the Congregational church, and frequent at the other churches. There have been revivals among the Germans, not only, but in some of the neighboring towns."

prominent. Following every evening of the week, the choir sing hymns in the Congregational church, and frequent at the other churches. There have been visits among the German, not only, but in some of the neighboring towns.

**Newspapers.**

The following, from the Liverpool *Advertiser*, is not unrepresentative to many persons in the world, and to each we recommended personal—

Every subscriber thinks the paper is for his country's benefit, and if there is not this main bias, it must be stopped, and no talking. Some people look over the paper, and actually complain of it, but few people in his vicinity have been seen to get married the previous week, or to do. An editor, who has been in the paper whether there

have all this. The politicians would not do it. One must have something to go on something good. One likes to see a man; and the next door neighbor that a man of sense will put such stuff in it only with that every man will be wise as a serpent, and be compelled by the world to do so. They would it is not quite so easy a matter as they supposed it to be.

This is an instructive lesson, in which the influence of a nation's own men upon the world is made manifest.

The program of the people of the United States, from the origin of the present lesson signified by the blessings of Heaven, the time, in common with our countrymen, we may be proud to say, has been the enjoyment of high intellectual, religious pleasures. But, whilst we are among the nations, it cannot be denied that we have not had the same degree of reverence towards the practice of all our nations, nor to excite his own, as we have in the past, to bring upon us the two which have fallen upon other often of our nation.

It is not proper that there should be any occasion when the whole people of our nation are called upon to be united in any manner to make a common cause, and to support the more numerous and Jesus, against whom we have committed.

It is, therefore, by and with the advice of the people of the United States, that on **FRIDAY, APRIL NEXT**, to be observed

people of this Commonwealth, as a day of  
fast, humiliation, and prayer. And if  
any request them, it is the duty of our  
magistrates, to observe the day in a become  
appropriate manner.

Let us then go up to the temple of  
God, with thanksgiving and praise, and  
songs before Him: that the word  
of the Lord may be magnified in our  
hearts, and the meditation of their be-  
liefs be acceptable in the sight of the Lord  
our Heavenly Father.

In the name of His Son, our SAVIOUR  
Jesus Christ, to perform the duties of  
affection, and make us from the multitude  
of these nations who, by forgetting God,  
have lost of their affections and merit  
their themselves up to the danger of  
damnation. Let us therefore, as representa-  
tives of the gentiles and as representatives,  
seek the weight of His indignation:

That he will check the desire, to be  
among all classes of our people, to be  
in the rank, even that of the lowest  
least-comers, and every vice which tends

... ..

That He will raise us from the dead, and give us the resurrection life, and in His resurrection hold us up from the power of our sin and the power of Satan, the Angel of Death, hovering over the towns and cities of our world.

That He will bless us in the coming year, and give us the early and the late as abundant harvest.

That He will be propitious to all His people, and create with success their lawful pursuits.

That He will teach them with His law and order, and exult in their hearty striving towards each other, counting it as their duty to help and encourage, and the rich to be kind and generous, and the poor to love and respect the rich.

Tot life will inspire those who dil-  
tust with wisdom and a love of  
truth thus instrumental in improving  
conditions of government and the  
public prosperity and the honor of  
the State will be made upon the Gen-  
eral, and all the *Wales* are which it  
within the time when every human  
being upon the soil of the State  
from some to some, shall be free:  
And, finally, that while the Gen-  
tious that temporal benefits which we  
find it wishes our mission, and  
we can also emerge from the  
test interests which are real and  
which involve our final condition as  
and immortal beings.

Given at the Council Chamber, in  
the city of March, in the year  
one thousand and eight hundred  
and nine, and of the Independence of  
Britain the seventy-third.

GEORGE N.  
By His Excellency the Governor,  
Vice of the Council. WILLIAM B.

ATTEN! CHERRY PECTORAL.—We direct the attention of our readers to the enclosed in this day's issue of our paper its own certificate of characteristic worth of the preparation it presents. Read it, it is worth reading.

The distinguished name lent it is sufficient assurance of its value, and itself shows that it is worthy the best bestowed upon it. When such

[illegible]

THE NEW YORK HARBOR. —  
The year is now approaching its  
close, and we must bid adieu  
to the old year, yet on a more  
glorious, we have found it. We  
No. 10 Washington St., able to meet  
their day of business, and we wish  
our friends, who give them a perfect  
not be disappointed.







